[130 cont.] at the signal of their leader Ndeni,
642 "Taurike"; Taumako, "Taliken"), the natives took up arms
648 against the strangers and laying them aside, supplied the Spaniards with food, in fact, even abandoned a village when Torres and his people wanted to establish themselves there. Malope, the friend of Mendana, enjoyed especially great esteem, and his murder by Spanish soldiers was the signal for a general revolt. The chief of Taumako, Tamay, interceded for four of his subjects whom Quiros dragged off to use as interpreters. On his first
[354] formal visit, Malope, who was accompanied by two respected natives, wore blue, yellow, and red feathers in his hair as a sign of distinction. Tamay used his bow as a staff (1). Since that

1. Dalrymple, pp. 79, 81, 86 f., 128. Then cf. Labillardière, p. 260.

642 time the importance of the chiefs seems to have diminished on
[178] Ndeni and to have entirely disappeared in parts of the island.
[622 To be sure, Dillon and Coote mention chiefs; the former re-
634] ports that as a rule each village has its chief, although sometimes one rules over four or five villages. Lamoa, the chief
[222] of the village visited by Dillon, seemed to enjoy some authority among his subordinates. The occupants of the dance areas, of whom Codrington speaks, are probably likewise chiefs (2). On

2. Dillon, pp. 299, 314. Coote, p. 159. Codrington, p. 333. Markham, p. 145, mentions chiefs on Nukapu.

the other hand, Joest does not mention chiefs, nor are they mentioned in the reports of natives translated by O'Ferrall, although taboos are mentioned in them. D'Urville and Dillon
622 found the chief-system highly developed on Vanikoro, probably as a result of the considerable Polynesian influence from Tikopia.
[171] Evidently a true chief's or prince's position in the Polynesian
[545] sense existed here. Gaimard lists quite a number of persons

[130 cont.] Gaimard lists quite a number of persons
622 in each settlement, besides the actual village chief, who belong
[565] to the rank of chief. The chiefs -- it is not noted whether all of them or only the village chiefs, probably all, in view of what will presently be said about taboos -- enjoy religious respect, are the mediators with the atua. Dillon ascribes special religious standing to Moembe, the chief of Maneve. The chiefs of the
[565] entire group constituted a closed corporation, which did not take part in the quarrels of their subjects. Their esteem [131] ex-
[628] tended also to the inhabitants of neighboring villages to such an extent that they induced people who were at war with each other to separate and were able to bring about the return of prisoners.
[576] One village had a female chief (1). A sign of esteem is hand-

1. Dillon, pp. 153, 177, 193 f., 232, 266 (according to p. 177, the
[554] wife and daughter of a chief not only wore the bark belt, but also the breast disk of the men, but no ornaments in their short hair). D'Urville, pp. 135, 149, 172 f., 176, 183, etc. Quoy, ibid., p. 317. Sainson, ibid., p.
[212] 356 (he maintains that only the chiefs may eat pigs). Gaimard, ibid., pp. 323 ff., 327 f., 347 f.

[576] kissing, that is to say, probably the touching of the back of the hand with the nose (2).

2. D'Urville, pp. 175, 188.

622
784 One of the principal functions of chiefdom in Polynesia
[264] is the taboo. On Vanikoro, refuse from the meals of a chief is taboo, wholly in the Polynesian manner, and is therefore tossed into the sea. On the other hand, only chiefs are not affected by the taboo that lies on any kind of object; for instance, they may enter tabooed areas without taking special precautions,